565 The common people, kind and carefree in character, roamed
175• over the country in all directions as easy-going masters, leaving
/462/ household tasks to the women and the work of the fields to dependents of an inferior race or to slaves. They were excellent boatmen and traders rather than farmers, so that they liked to perform the function of peddlers and served as a link between the multiple /55/ varieties of mankind which inhabited Lan-Xang.

567 Slavery existed--slaves could be obtained through capture, as
175• the result of debt or through trade--and brought high profits to those
563 who engaged in this traffic. In the region of Muong-Swa there was also a kind of serfdom which was applied to certain Kha tribes placed under the patronage of the king, the princes or the chief representatives of the nobility.

565 But if we consider the gentle and happy temperament of this
175• people whose good humor made up for everything, we are justified in believing that the relations between the various social levels must have been free of any harshness.

191 They spoke a dialect derived from the language which was imported into the basin of the Ménam by Rama Khamheng at the end of the thirteenth century and which was itself derived from the
771 graphs of India (1). They practiced orthodox Buddhism together
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1. Cf. Mission Pavie, op. cit. /Études diverses, Vol. II, "Recherches sur l'Histoire du Cambodge du Laos et du Siam"/ Inscription of Sukhothaï translated by Father Schmitt, p. 192: "It was in (1287 A. D.) that the king Rama-Khameng summoned a teacher who created Thaï writing."

with the cult of the "Phi" or Genii which represented for them the beneficent or maleficent forces of Nature. The bonzes were of comparatively pure morals amidst these peoples for whom enjoyment and pleasure were, when /56/ all is considered, the true gods. Although they were fairly ignorant and recited their prayers in Pali
/782/ without understanding them, they did not lack a certain air of nobility. They also enjoyed a high regard and had as much favor as they could desire. The bonzeries[1] which were built near the pagodas were at once places of inviolable asylum, schools frequented by all the children of the village, and workshops where trades could be learned.

/[1] Buddhist Monasteries--Analyst./